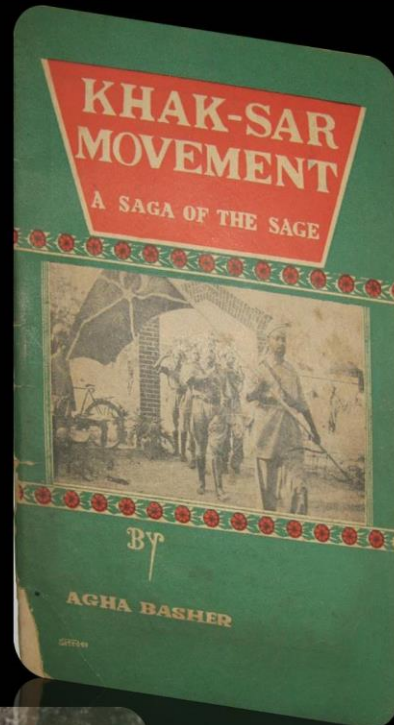
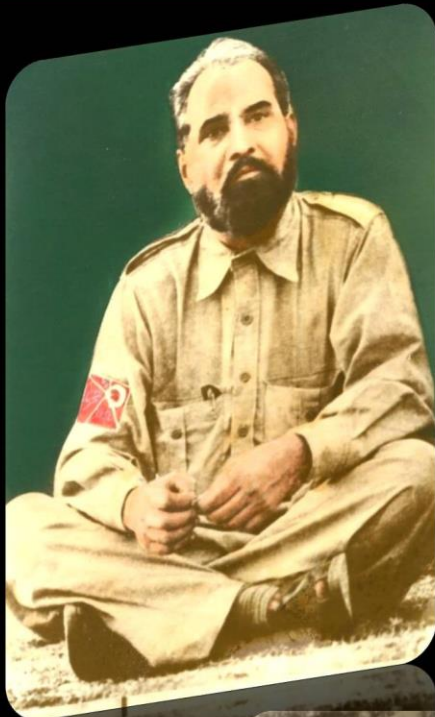


# ***KHAK-SAR MOVEMENT: A SAGA OF THE SAGE***

**By Agha Basher**

*Digital File Compiled by Nasim Yousaf*



# Copyright

First Digital Edition  
Copyright © 2012 Nasim Yousaf.

All rights reserved. No part of this publication/compilation may be reproduced or transmitted in any form or by any means, whether graphic, electronic, digital or mechanical, including printing, photocopying, recording, taping, or by any information storage retrieval system, without the written permission of the editor/compiler. This work is sold subject to the conditions that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the editor/compiler's prior written consent, in any form of binding or cover or any format, other than that in which it is published and without a similar condition, including this condition being imposed on the subsequent purchaser.

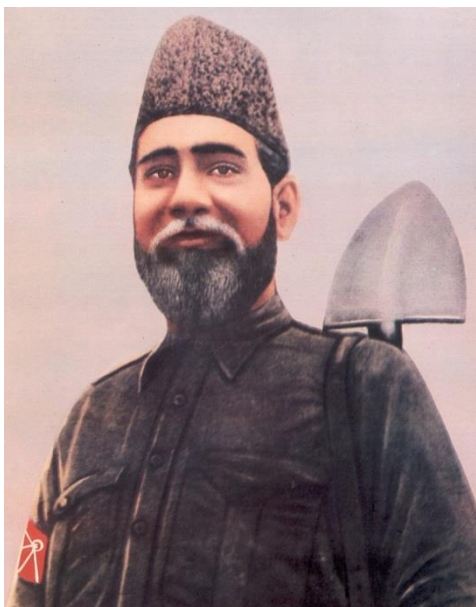
This publication (digital version) is compiled and reproduced in the United States of America.

All rights reserved.  
This work is protected by US copyright law.

# Allama Mashriqi — A Giant Among Men

By Nasim Yousaf

Allama Inayatullah Khan Al-Mashriqi was born on August 25, 1888. Mashriqi obtained his initial education at home and then attended school in Amritsar, prior to joining Foreman Christian College



(F.C. College) in Lahore. He obtained his Masters degree in Mathematics in first class from the University of Punjab and later went on to study at the University of Cambridge. Throughout his academic life, Mashriqi made history; it is believed that his academic records at the University of Cambridge - where he completed four Triposes within five years with distinction - are yet to be broken.

Upon completion of his studies, Mashriqi joined Islamia College (Peshawar) as Vice Principal, and was later appointed Under Secretary at the Education Department of the Government of British India. In light of emerging differences with the British, he was demoted to Head Master of Government High School in Peshawar. During his tenure in Government Service, he was offered Knighthood and Ambassadorship to Afghanistan, but declined both offers, as he considered them a means for the British authorities to use him for their own political

purposes.

While in Government service, Mashriqi wrote Tazkirah, a scientific commentary on the Holy Koran, which was nominated for the Nobel Prize. When the Nobel Prize Committee asked him to translate the book into any major European language, he declined to do so; he considered this to be an insult to the millions of people who spoke the Urdu language. Admiring Mashriqi and Tazkirah, Air Marshal (Retd.) Qazi Javed Ahmed wrote (in a message to me), "I am an admirer of Allama sahib and have read some of his books...I have also read his two volumes of 'Tazkira'...He is so relevant even today and we can all draw inspiration and guidance from what he has written."

In 1930, Mashriqi founded the Khaksar Tehreek (Khaksar Movement) to revive the glory of the nation. However, the British became wary of the Movement's ultimate goal, which was predicated on ending British rule in order to bring freedom to India. Thus, the Tehrik was banned in Punjab in 1940 and Mashriqi was imprisoned. In 1941, the ban on the Movement was expanded throughout the entire India. The Government of British India demanded that Mashriqi disband his movement, or continue to remain behind bars. However, Mashriqi refused to succumb to any threat and replied that the Khaksar Movement was not his personal property that he could dispose off. The British, therefore, continued to imprison him for an extended period of time; he faced all atrocities with extraordinary courage and remained steadfast. In fact, Mashriqi fasted for 80 days in jail to protest his unjust imprisonment; he was ultimately released, but his movements remained restricted.

Following Mashriqi's release from prison, he vigorously began working for an end to British rule. He was warned many times by the British authorities to halt his activities, but he did not waver in his resolve. In 1945, he presented The Constitution of Free India, 1946, A.C., which provided protection for the rights of both Muslims and non-Muslims, and could serve as a precursor to jointly seeking independence. Unfortunately, the document was not adopted for political reasons.

Mashriqi continued his efforts until British rule in India came to an end in 1947. Despite achieving independence, Mashriqi was saddened by the division of India. To him, partition was not the solution to the country's problems.

Allama Mashriqi died at Albert Victor Hospital (Mayo Hospital) in Lahore on August 27, 1963. A pall of gloom prevailed across the country following his tragic death; condolence messages from followers and admirers came from all over the world. Mashriqi's funeral prayers were led by Maulana Abdus Sattar Khan Niazi at Badshahi Mosque in Lahore. All along the funeral procession, the public gathered to pay tributes to their leader and showered his body with flowers.

Mashriqi left behind a lasting legacy of combating injustice, communalism, and sectarianism. He worked all his life for unity, discipline, and fostering a peaceful coexistence among people, regardless of religion, class, color or creed. As a result of his unrelenting fight, he forever changed the history of the Indian subcontinent; Mashriqi's vision of co-existence needs to be followed in order to bring peace to the world today.

For more information on Allama Mashriqi, please visit:

1. <https://www.facebook.com/allamamashraqi>
2. <https://www.facebook.com/AllamaMashriqi.1>
3. <https://www.facebook.com/TazkirahByAllamaMashriqi>
4. <https://www.facebook.com/Khaksar.Movement>
5. <http://allama-mashriqi.8m.com>



## About the Editor and Compiler

Nasim Yousaf is a scholar and historian. He has thus far published 12 books and numerous articles (which have appeared in newspapers in many countries, including Bangladesh, Canada, Pakistan, India, Japan, Norway, United Kingdom, and the USA) and has presented his works at conferences in the U.S. His works have been published in the journals *Harvard Asia Quarterly* and *Pakistaniaat* (USA) as well as in the *World History Encyclopedia* (USA). He has also compiled a rare and historic collection of a newspaper entitled *Al-Islah*, which was launched by his grandfather, Allama Mashriqi, in 1934. His books and other works are important contributions to the historiography of South Asia. He is currently working on additional books and articles.

For more information on the author's works, please visit:

- <https://www.facebook.com/nasimyousaf.26>

***Khaksar Movement***  
***A Saga of the Sage***

# KHAK-SAR MOVEMENT

A SAGA OF THE SAGE



By

AGHA BASHER

Saeed 69





ALLAMA INEYATULLAH KHAN, ALMASHRIQI.

M.A. (Canteb) B.Sc. B.E., O.B.L, F.R.S. (Arts) I.E.S.  
Retired F.A.S. (Paris) F.G.S. (Paris) Renglar & Scholar  
Christ College Cambridge, Member International  
Congress of Orients, Ex-Under Secretary Govt. of India.



## FOREWORD TO THE ENGLISH TRANSLATION

**T**HE original edition of the booklet, in urdu, was published a few months ago. The incessant demand for it forced us to reprint many editions thereafter.

The requests for an english rendition of this booklet grew to an extent that we were compelled to concede.

Ch. Mahmood Ahmed Advocate, an old friend and comrade was gracious enough to undertake this painstaking job and has done justice to the spirit of the contents.

The valuable help extended by Kh. Shaukat Ali, Advocate and Prof. Kh. Nazir Ahmed is very much appreciated.

There are bound to be lapses and mistakes here and there, despite all the care, which ought to be attributed to me. All such information and suggestions will be gratefully received.

**AGHA BASHER**



## THE PROCESS OF DECLINE AND DECAY

When nations become embroiled in the vertigo of death and decline then the confusion reigns supreme at all levels, individual as well as collective.

But if the process of decline, decay and death is the fate of everything in this universe [then patterns are also similar and standard] just because the different components and parts of its body have become inactive then the decline of a nation, verily and necessarily it follows, is also due exactly to the same very reason.

The way to resuscitate, revive, reactivate and rejuvenate would simply mean reversal of these symptoms. The ONE and only sure cure of this malaise is to reproduce the qualities of selflessness, —spirit of sacrifice,—resolution and determination, courage and steadfastness, unity and discipline amongst the millat. These are the prerequisites of Ascension and progress, among individuals, communities or millat alike.

Having achieved this, sit back, relax and watch, for miracles will be wrought by the same people considered decayed and dead. The pages of history bear testimony to its veracity.

( 1 )



## WHY KHAKSAR MOVEMENT ?

In few words it is a movement for motivating and physically stirring the individual to action for a meaningful collective PURPOSE, according to the dictates of Islam.

The stress is upon "individual" which is the basic component of a community, nation or millat.

But be-ware : The Khaksars stand apart and away from other sections groups or parties irrespective of their political shade or religious prejudices, which are nothing more than transitory mob-hysterics, their bye-products or residue. It is a movement and not a party.

Physical movement of the individual will automatically produce healthy bodies with healthy souls. The lethargy—the indifference and the selfishness will disappear.

Instead the qualities of unity, team-spirit, discipline and obedience will come into play which in turn gives rise to that craving and yearning for action which is the soul of struggle and strife. These are the basic pre-requisite to progress and strength, supremacy & sovereignty and without these even the slightest progress is impossible.

If the Khaksar is getting up or is even intending so to stand then do thou understand that he is learning the first lesson of living and life.



## UNITY AND ACTION

Unity is, after movement or action, the second step or lesson for the achievement of any objective or goal.

The shortest route to success is the straight path.

In this world of endeavour nothing is possible without concerted action. The history of national advancement, anywhere and everywhere will clearly make these two factors to stand out as the basics of all such struggles.

The Khaksar movement is practically and particularly true and in the Right just because these two fundamentals form the basic plank of our policy. This is the path, we are absolutely sure, which ultimately leads to strength, power-superemacy and sovereignty.

We are grateful to God [in His infinite Mercy] for having bestowed upon us the light to see the way through darkness after a grave lapse of centuries, under the guiding beckon of the message of the last of all the apostles, who transformed the Beduines of Arabia in a short time, so that they became the great conquerors of men as well as the torch bearer of a civilisation unparralleled in the annals of the history of mankind.

( 3 )



## OUR PATH AND OUR BELIEF

In short, the first and the last objective of the Khaksar movement is to make every muslim an instrument of God on earth and everyone a soldier of Islam so as to enable them to become انتم الا علون ان كتمتم مومنين (القرآن) (Thou art- indeed the ascendent ones).

Thus to make them once again supreme on God's earth, again protectors of the poor and weak in this world of ours where law of jungle prevails in the garb of civilisation, is our **OBVIOUS AND ONLY OBJECTIVE.**

This is our belief. This our motto and motive. This is our faith. This is our appreciation and understanding of Quaran NAY it is Islam.

But if were we to fail, on any pretext, our faith (i.e. ISLAM) we firmly believe in all honesty that we can no longer stay "Muslim" by mere lipservice and hence shall not be able to exculpate ourselves from the impending punishment of the almighty HERE as well as in the hereafter.

So, please understand whatever we are doing, it is because of our faith and belief, it is for ourselves, *here in this very world* as well as in hereafter.

We further wish to clarify that our Islam is the same old, original one, same primordial and



apostolic one which was presented through the last of apostles and the impact of which still reverberates till today as against the blasphemous concoction of servile and subservient religion preached by the self seeking ignorant class of priests which has no sanction in Islam save the pagan in-roads of Alien preaching and Practices in the body of millat. As such our only recourse is Islam, pure, pristine, simple and nothing else.



## CALL TO RETURN TO THE REAL ISLAM

Let us go one step further and sum-up our very philosophy. We declare that unless we return to the original and true Islam, not only that we cease to be muslims but also the rewards of being one, in this world and in the hereafter, just simply are not attainable.

The present devisive concoction in the good name of Islam is the worst of the blasphemy on earth which must be wiped out for good.

We want every muslim to tread upon that path which elevated slaves to sovereignty, fourteen centuries ago in a mere three and twenty years. Thus the worldly existence was secured and hereafter assured.

We proclaim Islam to be A WAY OF LIFE NOT merely the rites, rituals and ceremonies which are but the outcome of degenerated thinking about various religions of the world. *Islam, we firmly believed is not a religion in this sense of the word.*

We further proclaim that the command of Quran ان الارض يرتوها عباد الصالحين (القرآن) befits only muslims, thoroughly militant and united in the face of evil. It is as true today as it was in the early era of Islam. The ways and laws of Almighty are not flexible and just do not lax.



## OUR MODE OF ACTION

Our modus-operandii, for enlightening public opinion and thereafter exhorting them to join our great march is unique in the respect that we lay stress upon INDIVIDUAL and do not depend upon mass hysterics which has already proved its futility. We are ordained to the exercise of extreme humility, and social service, we ensure through practical examples and demonstration that no misgivings remain about the tough terrain of our path and the objective right from the beginning.

WE CONSIDER ~~AMUSLIMS~~, NAY THE WHOLE MANKIND, TO BE EQUAL AND RESPECT THEM EQUALLY, IRRESPECTIVE OF CASTE, CREED, COLOUR AND COMMUNITY.

We do not enter into political discussions and discourage such demagogry. No Khaksar is allowed to enter into any controversial discourse and discussions with anyone because such exercise generally give rise to arguments and bitterness without enlightenment.

Our motto is SOCIAL SERVICE to all, at all times so as by sacrificing ourself we provide comfort to others.

Our hall mark is SILENCE, even in the face of all insinuation and provocations from any quarter. Whosoever maligns us, intentionally or even with

( 7 )



biggotted dishonesty, we simply have learned to ignore them gracefully and without causing any anguish or hurt feelings.

## BUT

Should any malevolent power-while knowing our integrity and sincerety-should set upon itself the task of eliminating goodness from the face of this world, then we too, with an unsparing force will just shatter that evil and its very entity into pieces. But in so doing the guiding beacons of *light* ~~light~~ for us would be, on the same patterns as our mujahid Elders illustrious conquerors and sovereign ancestors had set before us, centuries ago.

We believe their conduct of life for four and twenty hours was based on nothing else but Islam and Sunnah.



## CONDITONS FOR JOINING THE KHAKSAR MOVEMENT

The conditions and terms are simple, straight forward and convenient.

- (1) Faith and conviction of "ONENESS" of God. i.e. Monotheism.
- (2) Affirmation of the Prophethood of "MUHAMMED" the last of the apostles and his message i. e. ALQURAN.
- (3) Faith in the day of judgement (Ressurrection).

Nothing more is required. We are convinced that these are the simple fundamentals, which infused the fire of faith among early muslims and elevated them to the exalted position in so short a time.

We are sure if we sincerely believe in these three tenets of Islam, it will not be difficult to ressurect ourselves in a short time.

We feel that if there are disagreements among various scions and sects of the millat about details, we leave it unto their person, for the diversity of the colours of the flowers lends grace and adds beauty.



That is why we do not allow anyone to make it a basis of discussion, dispute and disruption whereby dividing the millat all the more and thereby weakening it. That is the major reason why all such discussions are a TABOO in the movement.



## PREPARING THE BACKGROUND

Our call to return to the original and true Islam, after a lapse of nearly fourteen centuries—the Arduous Islam characterised by supermacy-sovereignty Nay-majesty, dignity, and authority, towards which we have covenanted to lead the muslims again, does constitute a surgical treat on the useless parts of the millat.

The PATH of Islam, which the untiring-Amine, and the last messenger of God continued to tread without a break for three and twenty years despite the fact that thorns were laid in his way ; colon and filth thrown on his holy being, his teeth were broken, he was stoned so as to get soaked in blood and yet he never waivered, IS THE ONE AND ONLY PATH FOR US AND THOSE SEEKING SALVATION.

The path of Islam which (سابقون الا و لون) early muslims carved through their sacrifices, through terrifying opposition, through torments of their kiths and torture af their kins, through repeated martyrdom of the near and dear ones, clearly indicates the uphill task for those who seek to follow the path of goodness, say boldly, THE PATH OF CRUCIFICATION AND MARTYRDOM, WHICH IS THE DESIRED DESTINY OF ALL TRUE MUSLIMS.

The comparison is clear. The convenient concoction, in the name of Islam, by the sychophants and self styled priest [there is no such



who  
sanction in Quran for the hegemony of priest hood], Mullahs ~~which~~ seek deliverance through alms and charity [mainly to their very class of mullahs]. jestors- singers or sermons, and thus contributed greatly towards anaesthetising the community and rendering it impotent by further declaring this world as forbidden fruit (حرام).

Obviously, the task of conveying the Islam in its original form to the nation cannot be an easy one particularly with changed outlook and changed temperaments.

### But what of it ?

If the last messenger of God had to undergo so many hardships, his friends and comrades had to suffer so much, his children had to devour martyrdom, how dare we hesitate or vacillate ?

We are convinced that so long as we do not set on fire and scorch the hornets nest, turn it inside out and upside down, the qualities and characteristics which are prerequisites, of progress cannot be attained. That is why we want to convert the ease loving, easy going muslims to get organised-get physically fit only then the health will return.

We are alive to the fact that so long as scores of precious lives, hundreds of thousands noble souls will not be ready to suffer nay lay their lives—we will not be able to lead the millat to its ultimate destiny .....



## ARRESTING THE DECAY

We, the Khaksars, are painfully alive to the confrontation with and by chronic and corrupt sectarian and national thinking.

We know the difficulties and mistrust which we will have to face while removing the centuries old derelections, lithargies, indulgences and prejudices. But we are determined to demolish and ravage the NEST OF THE PRETENCE of muslims with God, Islam and Quran which has been secured by concocted and convenient interpretation, the main accused of this hearsay are the class of "muslim Brahmins" the maulvis and priest who have been feeding the Ummat with a whole series of inertitubes TO THEIR OWN SELFISH ENDS OR ENDS OF A CLASS OF WHICH THEY ARE THE LACKIES AND CROONIES.

Naturally, therefore, the hues and cries of this class, after our surgical incision should be expected and anticipated. Worse still the intrasigence of the ruling feudal lords who are the epitome of injustice and tyranny and the residue of the medieval system least connected with the Islamic thoughts, precepts and principles.

*does* AND so long as the health and strength in the body of millat ~~does~~ not return, someone or other would, for sooth, continue to condemn us and we too will continue to operate and if necessary will cut the parts of the body rendered useless already, which are liable to endanger the health of the whole system.



## HARK !

The Khaksar movement is a challenge for those who wish to awaken the millat through their personal sacrifices on the pattern of early Islamic era and to lead it to its destiny.

It is, however, certain that the selfish will oppose it as in early Islamic era, when even the ~~the~~ magnificent demeanour, benovolence and generosity of the last apostle of God, could not halt such an opposition and issue drifted to a pass whereby the sword had to be resorted to, then how humble people like us can put a stop to it. Evenso, we shall Inshallah, go on working and gaining strength and power, the selfish and avaricious would not deign to see this spectacle.

We are conscious of the fact that the forces of evil have tried, though in vain, to provoke us into collision and or collusion but we are determined to stay aloof from such brawls.

The weapon of our struggle are the exemplary demeanour love, unity, obedience and spirit of sacrifice.

But if ever we are drawn into a contest, it will be purely ideological and not personal-political or party platform. Our objectives will be to rectify the wrong irrespective of the source or place. This is how we appeal to the goodness of the good to enlist them to join the great march.



## **PRIESTS (MULLAHS AND MAULVIS) AND ISLAM**

The Khaksar Movement is pitched against the CONDUCT of every worthless idling mullah, for it owes its very being to pagan practices imported into millat while Islam sanctions no such of hegemony holy idlers.

### **BUT**

We are aware, at the same time, that for whatever they are worth, they have kept up the outward form of Islam in so far as it lies in his power. This poor wretch, unaware as much of Islam as much of the world, sustaining meagerly, living in unlit narrow cells, has kept aloft, somehow, the ensign of Islam with his weak and frail hands.

If it had been a matter left entirely to the present day literate (not educated? please) beaux and the dark Anglecised Local Europeans, then Islam would have long been extinct in this region. No body would have remembered the month of Ramzan, Eid Miladunabi, Arabic language even Quran in its outward present form. Then who would have bothered about Hajj or Zakkat.

All this is due to the good grace of this very group, irrespective of their part in the downfall of the millat, that we are familiar, to a certain extent, with the forms and present shape of Islam.

( 15 )



THAT is why we are not against HIS PERSON  
BUT THEIR PAGAN PRACTICES AND PRIEST-  
CRAFT WHICH HAS NO PLACE IN QURAN  
AND ISLAM.



## SUNNAH-I-RASOOL

It is mendatory upon the Khaksar Movement to bring into sharper focus the true, the original and the millitant Islam.

It will not be possible to achieve it without highlighting the great difference BETWEEN ARBITRARY PRIORITIES, of THE PERFUNCTORY ACTIONS AND POSITIVE DEEDS AND DECISIONS OF THE PROPHET, PROPOGATED BY THE NEW CLASS OF BRAHMANS OR MAULVIS FOR THEIR OWN CONVENIENCE.

Once the life of prophet has been illustrated and illuminated, it will itself show what an exaggerated importance has been attached to most minor of his actions while the most consistent, most painful—Nay death defying feats of fortitude and courage, bravery and benovolence, generosity, Jihad and generalship are being relegated to the infinitely insignificant place.

Our objective is to wipe out this satanic blasphemy and reinstate the true picture of the life of prophet.



## MAKING OF THE SILENT SENTINEL

The programme of the Khaksar movement, in order to achieve its objectives, consists of organising the streetwise squads of volunteers, under one competent command, irrespective of its social or Economic status.

These squads meet at one predetermined place, under their respective commanders, daily at fixed times, offer their prayers, render social service collectively and dismiss thereafter. No post meeting gossips or discussions are allowed.

We believe this silent spectacle has in it, THE SEEDS OF SUCCESS AND PANACEA FOR THE ILLS OF THE MILLAT.

## THE CURE OF RELIGIOUS SECTARIANISM

Sectarianism is one of the principle reasons behind the whole scheme of distnetgration of muslim millat. The sure cure for it is "Silence".

Every Khaksar has been commanded to hold fast unto his/her beliefs. But refrain from all kinds of religious, sectarian controversial discussions and discourses

We believe organisation and silence will ultimately root out the sectarianism.



## HOW TO ACHIEVE EQUALITY ?

Cast system of Hindoos made inroads into our social system and unfortunately and unconsciously we accepted it due to closeness of Hindues although with few minor modifications.

It was aggravated by the further super imposition of subdivisions in the society based upon wealth - knowledge - strength, - inheritance etc. etc.

The absence of "sense of reformation" provided the necessary opportunity to these evils to further deepen their roots.

We, the Khaksars, believe these divisions to be selfish, feindish and unnatural, hence un-Islamic.

The Khaksar movement has introduced a system of organisation, to root out all these artificial man-made barriers, whereby the status of all and sundry is equalised by inculcating HUMILITY through collective social service, through obedience of command [commander can be anyone and is selected not elected, on the basis of merit of leadership], through the ensign of Belcha (i.e. spade) which is the hallmark of menial labour and obligatory to possess and carry by every member of the Khaksar movement.



Thus the poor and the rich, small one and big ones all stand in one file, occupy same ranks, obey the same commanders, shoulder to shoulder they march on, all abreast, encouraged and enhancing the prestige of poor and the down-trodden.

We believe that the concordance of the steps and the movements will and does foster unity amongst all thus knitting them into a solid fraternity with a high sense of esprit de la corpse.

There is no subscription fee for anyone. Everyone spends his own time and money hence no economic distinction is allowed to creep in the Organisation.



## THE NECESSITY AND IMPORTANCE OF AUDITION & OBEDIENCE

The success and efficiency of an organisation is guessed and gauged by the extent it has produced, fostered and inculcated, amongst its adherents, the spirit of obedience. OBEDIENCE, NOT OF WILL OR THAT OF COMPROMISE BUT TOTAL, FULL, COMPLETE AND ABSOLUTE. Once it is attained the belicose-half hearted attitude will disappear and strengths and power will start building up.

We firmly believe that the purport of prayers (Alsalat) in early Islamic era was this very spirit of obedience and that is why the imam at that time was "THE LEADER".

Not like the present puppet and petty rather miserable lot of our immam who occupies the position of a priest only and whose functions are to carry out rites and rituals least connected with the real spirit of Islam.

We want to regain the real position of Imam who now has been relegated to lead the prayers only and lead the rest of life in beggary. WE AGAIN WANT THE IMAM TO BECOME THE REAL LEADER OR THE REAL LEADER TO BECOME THE IMAM IN THEIR RESPECTIVE spheres. Thus broadening the base for the growth of genuine leadership at all levels.

( 21 )



This will eliminate the useless imam and bring leaders on the forefront, at all levels, who will command in times of emergencies and crisis. And in times of peace will co-ordinate collective efforts at all levels which will accelerate the pace of progress.



## UTILITY OF STREETWISE ORGANISATION

The Khaksar Movement lays a good deal of emphasis and attaches great importance to street-wise organisation. It is the only way to reach the innermost parts of our society whereupon dormant talent of leadership is extracted and polished by providing it with well defined objectives to achieve, which in turn sharpens their sense of command and leadership. No consideration is given to class or status.

These basic units provide a rich ground for the development of leadership without any expense whatsoever. It is this broad base wherefrom leaders grow who are the real and genuine leaders as against a small coterie of men, hailing from feudal classes of rich and useless society, who are presently imposed upon the millat from above, without their sanction or will.

This poor leadership has already wrought havoc with the country and millat in the past as is evident. There can be no hope of progress unless these self styled incompetent leaders are replaced by the real ones.



## PHYSICAL HEALTH AND FITNESS

The truth of the proverb "A healthy body has a healthy mind can hardly be emphasised.

Our compatriots at large and muslims in particular are way behind the ascendent progressive nations of the world, in this respect, due to social evils, penury considerations and poor leadership.

The daily activity of the Khaksars is an extremely cheap, unique and effective medium for raising the standard of this physical fitness. In addition to it you get hundreds of thousands physically fit, mentally alert, volunteers fully organised in times of national crisis and emergencies.

### Wisdom of daily activity.

Let us look around and observe. A cursory glance will reveal the fact that "NONE OF THE FUNCTIONARIES" of nature ever lax in their daily routine, their daily work, their daily performance of allotted duties. None of them ever goes on holidays.

Just imagine what could happen if these functionaries would also choose to deviate from their set routine and incessant continuity of duty?

We further ask you to ponder over the reasons or wisdom of commanding the muslims to offer prayers five times daily - under ONE



commander - IN ONE fashion, in one direction irrespective of the location or season.

If you can resolve it - you will know the reasons of the ascendancy of muslims, in miraculously short time, in early Islamic era.

Similarly, the observation of any ascending community or nation will reveal its ever vigilant incessant activity and harsh consistency in following its objectives, within and without.

We believe the greatest cause of our failures over many decades, has been the absence of constancy, consistency in the nation. The worthless leadership has all along played with its emotions leaving the millat all the more exhausted, weakened, disintegrated and decimated.

The daily and silent activity of the nation alone constitutes that indestructible force which gives rise to permanent capabilities.

Hence the daily physical exercise or prade and social service are the essential embodiments of the movement.

The basis of Khaksar movement, from first to last, is the absolute authority of its supreme commander and likewise all subordinates. There is no room for western type of democracy, majority rule or elections, direct or indirect.

( 25 )



### **The intrinsic & internal equality of the movement.**

Everyone of the Khaksar Salar (i. e. leader) is appointed and is not elected as such wields the necessary power to command. He cannot be removed even by mutual unanimity and unity and yet NONE is an officer of the movement by RIGHT. All are equal. All are soldiers of Islam.

The discipline is maintained by the Supreme commanders (Quad-e-Tehreek) which is the source of all the authority, as such all orders emanate from him. He can remove the highest officer, even without notice or assigning any reasons, at all times. Thus ensuring continuity of One Stable status for all that is "the soldier" or the mujahid of Islam.



## THE ORGANISATION AND ITS COMMAND

The Idara-i-Alia is the one and only source of authority and power. The Quaid-i-Tehreek, only in his person, embodies and personifies that authority and wields it single handed, on its behalf.

The Majlas-i-Shura (the consultative committee) is totally distinct and different from Idara-i-Alia and is composed of the top notch officers of the movement in various regions and areas, central secreteriate, and other competent and capable persons not withstanding any office. There is no criterion other than competency and merits for their selection.

The Quaid-i-Tehreek (the supreme leader) can and does issue orders independently and calls in the Majlis-i-Shura whenever deemed necessary by him.

The Quad-i-Tehreek is solely responsible for the movement and no power other than the Idara-i-Alia can depose him from that position.

However, all officers, irrespective of their rank and including the Quad-i-Tehreek, are as good as any other Khaksar. They all perform the same daily routine duties under the Salar (i. e. leader) of the area where they reside, which acts as a continuous reminder and check against any untoward misconception of their office, and status which is same for all the Khaksars that they are the instruments of God and soldiers of Islam on earth.



## A MESSAGE TO OUR WOMENFOLK

We want to remind you that your fathers, sons, brothers and husbands used to be Mujahid i. e. soldier of God. You used to send them to battlefield with pride by inciting and taunting them. You did not deign to become pleased with them without their achieving victory. You used to decorate your home with their arms and hearts with their wounds received in the battlefield.

You were, in fact, the source of inspiration and courage at all times.

Now, the rivoli of the Khaksar Movement, the bugle of its march harkens you again to take the lead and help us make your men the soldier of God and instrument of Islam again.

YES, after a lapse of hundreds of years we are reviving the same old spirit of early Islamic era. You can help us tremendously by infusing among your manfolk the same enthusiasm, same determination, same resolve with which our ancestors smashed the darkness of the medieval ages.

You can infuse and fire that spirit amongst them that they would rise to protect the weak at your little cajoling and resist the most powerful at your slightest instigation.

You are Queens of homes and hearts. Homes are your forts which are to be protected. Think of the tragedies of 1947 and the meanness of our enemies, think of 1965 and help us martial the millat and see how the nation strides towards security and progress.



## OUR DESTINATION

All Khaksars must fully understand that the cost of pledging yourself as instruments of Islam and soldiers of God is very heavy. The path is strewn with tortuous difficulties. THE TRUTH, AS A RULE IS ALWAYS CRUCIFIED FIRST AND WORSHIPPED AFTERWARDS.

But, know ye that thy destiny is the destiny of truth and that of Godliness.

Know that you will be tormented - tortured but you will withstand it with fortitude and courage and when you die you would have given life to a community. YOUR LIFE AND SACRIFICE WILL NOT GO WASTE FOR IN YOUR DEATH LIES THE SECRET OF LIFE OF YOUR MILLAT NAY OF THE MANKIND.



## QUAD-I-TEHREEK IN THE EYES OF THE FOUNDER

Bashir Ahmed Siddiqui is our greatest pillar of strength in the N.W.F.P. who has been forcibly separated from us today. Had it been in my power, I would have asked all the 80 million muslims of this subcontinent to lower their heads in shame as a mark of grief and shame for this sad news.

All the insurgence of old days - wealth and dignity - congress inspired cleverness of past have been completely effaced in Mian Siddiqui since he joined the Khaksar Movement. He had become very humble like a true and compassionate muslim.

His soft and warm attitude, his social service, has palliated many enemies and reminds one of the early days of Islam.

This youngman although a cardiac patient, stayed steadfast. The beseechings and entreaties of his relations did not bar his way.

He extended the maximum co-operation and showed respect even to the most insignificant affairs of state so that he could somehow convince the govenment that there is nothing to fear from Khaksars who are well organised and nothing untowards could or should be execepted from them. All the Khaksars are subservient to the order of their commander so to expect any tem-



porary or transient ebullience is tantamount to total misunderstanding of the movement.

This rare person, o muslim! the government has snatched away from us for a time.

Salute him - we all

I am sanguine that with this separation of Bashir Ahmed Siddiqui and his four commanders, the movement will gain further momentum. No law or even the whole of the Indian Penal Code cannot suppress the love and dedication of Khaksars who will continue to do the same work as if through extrasensory perceptive powers and with ever more enthusiasm. No one can imprison the thoughts and sentiments. Such barrier generally do lend them to sharpen the edge and infuse fire which shines all the more brighter.

Late

Allama Inayatullah Khan  
Almashriqi.  
Rawalpindi Camp  
Address  
6 Oct 1936



*\* QUO FAS ET GLORIA DUCUNT*

Remember, in this world of endeavour "inaction" is tantamount to death. Destiny is for those who actively pursue and court her.

Now, after having come all this long way, after having sacrificed all that we had, after having reached the point of "no return" it does not behove SENSE TO STOP although the destination does not seem anywhere nearer.

We are the soldiers of Islam, instruments of God, unto whom we pledged on our honour, then should we suffer the dereliction of a pause?

NO - OF COURSE NOT.

Throw, then, the ashes of the past and march to redeem... our oath of honour, our militancy, nay our manliness which harken us to march on and move towards the goal - either reach the destination or perish on the way BUT no pause. No rest. It is a sign of weakness which is the mark of hypocrites. It is an escape from reality which only disbelievers can exhibit. SO MARCH ON WE MUST AND SOMEHOW REACH THE DESTINATION FOR WHICH WE ARE ORDAINED.

---

\* Where Destiny and Glory Lead.

Victory in Lucknow  
Khaksar-i-Azam

( 32 )



## EPILOGUE

IN view of the defence exigencies of Pakistan and the Islamic World, the necessity is very acutely being felt that the invitation for revolution propounded by the Khaksar Movement which, in its few early years, had lent convulsions a new to the material character of the nation, dormant over the centuries—and had, thus, managed anew chapter of renaissance, be presented once again, in all its simplicity and brevity before Millat-i-Islamia.

Under this pressing demand of national resurgence and security, we are publishing the real tenor and objective of the Movement in the words of the Founder of the Movement himself in the hope that the nation whose present state of security is due, primarily, to the stone-splitting sword of such Commanders of Islam, as Salahud-Din Ayyubi, Sultan Mahmood of Gazna and Ahmad Shah Abdalli, its eagle-soul would, for the purpose of overpowering the storm rising from the East to the West, welcome only that invitation which came into play in the form of the Khaksar Movement as an echo of these conquerors of Islam. Our nation has already proved and, even today, its inevitable conviction is firmly set on this established reality.

In the rank and file in the battle-field,  
The *Takbir* of the men of God ;  
Through the force of conduct and action,  
Becometh the voice of God.

AGHA BASHER



**Price -/75 paisa**

Printed at the Government Press, Lahore.



printed at Masood Printers, Lahore.



# خاکسار عظم اور خاکسار تحریک

مرتبہ: صفدر سلیمی

خاکسار تحریک اور اس کے بانی  
حضرت علامہ عنایت اللہ خان المشرقیؒ  
کی تاریخی جدوجہد پر ایک حیات انگیز اور بصیرت افروز  
تصنیف۔ بڑھیا سفید کاغذ۔ دیدہ زیب آفسٹ چھپائی  
۳۰ x ۲۰ سائز کے ۱۲۰ صفحات پر مشتمل لاتعداد تصاویر  
سے آراستہ۔ قیمت چار روپے

باب الاشاعت خاکسار تحریک

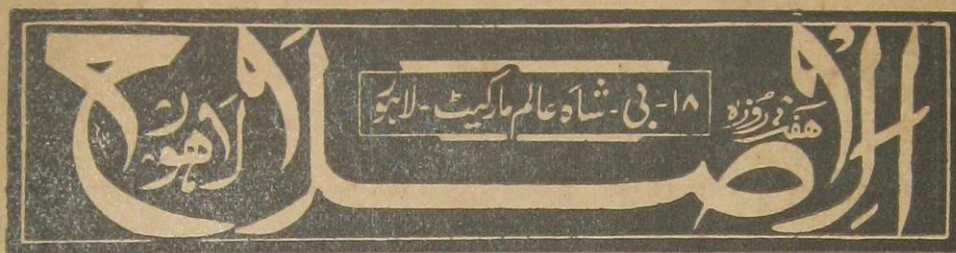
۱۸۔ بی مر شاہ عالم مارکیٹ - لاہور



Subscribe Study

AL-ISLAH

(the voice of militant muslims)



Weekly organ of the Khaksar Movement  
which stands for :

- (a) Unity of the MUSLIM WORLD
- (b) Recreation of an effective centre i.e.  
Khilafat-i-Islamia.
- (c) Destruction of anti-Islamic Scions and  
sections among the muslims of the world.
- (d) Establishment of Quaranic Orders.

BABUL ISHAAT KHAKSAR TEHREEK

~~18-B, Shahalam Market, Lahore.~~

Post Box 1966  
G.P.O. Lahore